

The McGill Daily
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March 7-13, 1996

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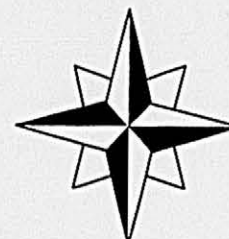
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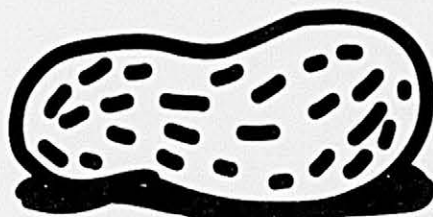
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"United States Guilty!"

YELLING "CUBA SI, BLOQUÉO NO!", OVER ONE HUNDRED DEMONSTRATORS MARCHED IN FRONT OF THE INTERNATIONAL CIVIL AVIATION ORGANISATION HEADQUARTERS IN MONTRÉAL YESTERDAY.

THE ICAO WAS MANDATED BY THE UNITED NATIONS TO INVESTIGATE THE FEBRUARY 24TH DOWNING OF TWO AMERICAN PLANES BY CUBA FOR VIOLATING ITS AIRSPACE.

THE INCIDENT HAS LENT A NEW FIRE TO ANTI-CUBA LEGISLATION IN THE U.S., WITH THE CONGRESS PASSING A BILL TO PENALISE ANY COUNTRY OR CORPORATION THAT TRADES WITH CUBA.

THE DEMONSTRATORS CAME OUT TO SHOW THEIR CONDEMNATION OF THE US PUTTING PRESSURE ON THE INTERNATIONAL COMMUNITY TO JOIN IN ITS BLOCKADE AGAINST CUBA.

THE DEMONSTRATORS WANTED TO SHOW NOT ONLY THAT CANADIANS WILL NOT COMPLY WITH THE U.S., BUT ALSO THAT AFTER 25 AMERICAN VIOLATIONS OF CUBAN AIRSPACE IN THE LAST 20 MONTHS, CUBA WAS JUSTIFIED IN ITS ACTIONS.



Where's the election coverage? To the Daily

I was greatly disturbed this week when I had the opportunity to sit down and read the March 4th issue of the *Daily*. Obviously missing from the issue was coverage of the SSMU elections slated for March 13-15. This blatant oversight clearly indicates to me a total hypocrisy on the part of your publication.

As a councilor who fought hard against the *Daily* Referendum question I was moved by your publication's insistence that it was necessary to maintain an independent publication that will critically look at the issues facing students throughout McGill.

This obvious oversight serves as nothing less than slap in the face to me and my colleagues who championed the *Daily* cause and serves notice to those who voted "NO" that maybe it's time to reconsider our decision.

Evidently, given the immense coverage regarding the upcoming PGSS elections, you have clearly sent a message to

all undergraduate students that they simply are not a priority and do not deserve the same respect and attention as graduate students. Perhaps you should consider becoming an exclusively Post-Graduate Students' Society publication.

As the only independent student newspaper on campus, it is YOUR job to critically cover this very important event for students at large. If you persist to wallow in such blatant ignorance, then I hope that you have no future intention of criticising the Students' Society, its members, or its authority.

Furthermore, given the importance of prompt and accurate election coverage, I certainly hope that the majority of students will realise that any future attempt to rectify this situation is simply too little and too late.

Amin Kassam
Arts Representative to
SSMU

Terrorists in Kashmir To the Daily

Regarding statements as "Kashmir is occupied by India" and "The real terrorists in the region are the Indian security forces" (letter March 4).

In the report of the UN mediator Owen Dixon submitted to the United Nations Commission on India and Pakistan (UNCIP), it was

stated that on both 20th October 1947 and in May 1948, international law was violated when hostile elements and regular Pakistani forces crossed the border of the (neutral) state of Jammu and Kashmir.

The all Jammu and Kashmir Muslim National Conference prepared the Instrument of Accession which the ruler of Kashmir signed. The Indian army came in the State of Kashmir after it acceded to India.

The accession was legitimate because it was done under the provision of the Indian Independence Act of 1947, passed in the British Parliament, which partitioned India — giving rise to the new nation of Pakistan.

The all Jammu and Kashmir Muslim National conference supported the state's accession to India and the constituent assembly of the state ratified it. The constitution of the state says that the state is and shall be an integral part of India.

The Task Force on Terrorism and Unconventional Warfare of the House Republican Research Committee, U.S. House of Representatives (February 1993), stated and confirmed the fact of cross border terrorism in Kashmir.

One could go through this report to find out about terrorists in Kashmir.

P.B. Mukhopadhyay

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hyde park

PGSS Referenda

PGSS is asking for three small fee increases in three referendum questions in this year's election. I'm here to tell you why you should vote Yes to all three.

Voting Yes for the 25 cent per term levy for Nightline is an obvious choice, since Nightline is clearly a valuable service referral and support service for students. Heck, with 25 cents you can save yourself the time and/or money it takes to call around for information and referrals, let alone maintain a valuable support service.

Voting Yes for the \$3.05/term Quebec Component of the Canadian Federation of Students levy is perhaps less obvious, but equally logical. At the moment we collect funds for activities on the local level (Thomson House) and we collect funds for work on the national level (National Due for the Canadian Federation of Students), but we don't collect anything for work at the provincial level. It is true that even without collecting this fee we have been able to organise successful campaigns, make presentations at the États Généraux on Education and launch the Student saver discount plan. But McGill graduate students especially need to have a stronger voice in Québec city, with the impending provincial cuts to education.

In order to speak with clarity, we need to be able to do research, and to organise effective campaigns and lobbying strategies and continue to coalition build within the Quebec student movement. All of this takes time and money.

Finally, voting Yes for a one time fee of \$10.72/term and an ongoing fee increase of \$4.18/term for PGSS fees is an essential choice. Without this fee increase we may see Thomson House closed, or at the very least a huge reduction in our many services (bar and restaurant, free movies, travel awards, reading room, departmental grants, handbook, softball league, Friday night dancing, classes, political action on and off campus, graduate support service). We have come to this sorry state because we have not had a fee increase since 1991, because our members have been drinking less, and because we have reduced borrowing privileges from McGill. With the proposed fee increase we will be able to stay open and maintain our services.

These fee increases seem like a lot to ask for all at once. But the three taken together will ensure that graduate students have access to high quality political, referral, support, and entertainment services.

Erin Runions
VP-External Affairs, PGSS

hear ye

Would Joya Balfour & Warren Tranquada and A. Shafat please come and shorten your letters. All letters in the *Daily* must not exceed 300 words.

hear ye



Get up! (Get on up)

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or look at the home page on the internet at
<http://www.encr.ucalgary.ca/research/bituminous/welcome.html>

EVENTS

Thursday, March 7

- Concordia University's Women's Studies Student Association presents Every Day is Women's Day Cabaret at California (1412 St. Elizabeth) 20h30.

- WISE/PGSS present Graduate Studies information session in Thompson House (3650 McTavish), 19h.

- "Give us roses too" benefit for National Association of Women and the Law at Jello Bar (151 Ontario E.), 19h. Admission: \$10.

- QPIRG all-candidates meeting for Board of Directors at Gert's, 13h. All welcome.

- International Women's Week coffeehouse at Thompson House (3650

McTavish), 19h.

- Presbyterian College Chapel (3495 University) presents organist Paul Jessen.

- McGill Physical and Occupational Therapy Students presents "Hollywood '96" fashion show. Admission: \$6. Info: Julie Chrétien (674-6492).

Friday, March 8

- SSU all-candidates debate addressing women's concerns in Shatner cafeteria, 12h30.

- International Women's Day cultural fair in Concordia University's Hall building.

- Women Against Poverty

demonstration and vigil at Berri Square, 19h30. Party afterward at the Medley (1170 St-Denis). Info: Emily (848-7431).

- McGill Debating Union practice rounds in Leacock 15, 17h30. All welcome.

- "Passion for the Unloving World," Chinese Christians Fellowship Evangelistic Meeting in Leacock 132, 19h. Info: Daniel (282-6366) or Vency (285-4698).

- McGill Student Pugwash presents Carol Baroundi, author of *Internet for Dummies* in the Moot Court Room, Faculty of Law. Info: 288-8250.

- McGill Black Student Network presents "Yesterday and Today: The Role of Black Youth in the Black Freedom Movement" a lecture by Dr. Barbara Ransby in Leacock 26, 20h. Info: 398-6815.

- McGill Caribbean Students' Society party in Shatner 310, 21h.

- The Coolest Girl in the World Cabaret benefit for McGill Sexual Assault Centre at ArtKore/IsArt (265 St-Antoine), 21h. Suggested donation \$5. Info: Deirdre (398-8500) or Julie (281-1052).

- Latitudes (Latin American Awareness Group) party at Gert's.

Saturday, March 9

- Latitudes editor selection meeting in Shatner 435, 10h30. Info: 279-5413.

- McGill Student Pugwash presents "The Internet: A Virtual Revolution?" conference at McIntyre Medical Building. Info: 288-8250.

Ongoing

- Submit works to MUPS photography contest, Shatner B-06. Deadline extended to March 15.

- Tea Ceremony workshop at Yellow Door Café (3625 Aylmer), Monday and Tuesday 19h-21h. Info: 398-2371.

- Shalom Line needs volunteers. Info: Suzanne Herscovitch (735-3541, local 3380).

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York's new program first in Canada

BACHELOR OF HUMAN RIGHTS?

by **faizamushtaq**

Despite the recent attention being granted to marginalised and unfairly disadvantaged peoples, there is still a lack of organised and sustained efforts for mass-based awareness-building, and formal education in this field. At least that's what a small and motivated group of academics at Toronto's York University thinks, so they are acting to bring about some change.

A new Human Rights degree program is in the works for the next academic year at York's Atkinson College, which primarily caters to Continuing Education students. Organisers hope this new program will be broad enough in reach and aims so as to attract students at the undergraduate level as well.

Professor Franc Sturino, Chair of the History Dept. at Atkinson and an active member of this planning committee, explains that they are looking to set up "a new department which draws upon those presently existing at the college, such as history, sociology, psychology, philosophy, political science and the other liberal arts. Courses already being offered that have a considerable human rights content will be re-shaped to fit the needs of a more focused program."

Three levels of study are to be offered: a specialised certificate, a three-year B.A., and a B.A. Honors with a significant practical component. According to Professor Sturino, this is to be the first Human Rights degree offered by any Canadian university, and only outside North America is a comparable program available.

The Dean of Atkinson College, Professor Harold Basford, whose office is responsible for the initiative along with the college faculty, says the program will be addressing the present need for human rights theory and practice. There are three goals: "We hope to provide an integrated forum for intellectual research and to offer active practical training, as well as to harbor a better dialogue between the academic sector and the people who are presently working out there in the field."

Consequently, individuals and agencies with practical experience in community work are to be part of the instructing team. Coverage will be given to issues like race and ethnicity, and discrimination against minority groups including native peoples, women, refugees and

others. Health and environmental issues, rights in the workplace and a variety of other topics will also be examined, says Professor Sturino.

At present the program is still in the planning stage and the proposal must be approved by the York Senate, as well as be cleared by the provincial educational authorities before it can be implemented. However, Dean Basford does not foresee any major hindrances ahead, especially since the new program is to redirect existing resources including the present faculty, and will not require additional financial support.

Professor Bob Everett, Secretary of the Senate Committee on Curriculum and Academic Standards at York, says the proposal has not yet been officially put before him. However, as long as a new program proves satisfactory in its curriculum review, student demand, and resource utilisation, it is usually passed.

Adds Professor Everett, York is known for its strong liberal arts and social sciences, and an inclusive and sensitive humanistic approach is one of the university's stated objectives.

It was the popularity of the limited certificate programs in Race & Ethnic Relations, Refugee & Migration Studies and similar studies, which prompted this initiative at Atkinson. In addition, Dean Basford says a number of community workers have expressed interest in the opportunity to come back to the classroom for intensive training in this field.

But not all students at York are happy with the proposed program. Siew Chin Chio, Coordinator of the Ontario Public Interest Research Group (OPIRG) at York, states her concerns about the feasibility of starting new programs at a time when the university is proposing to axe existing ones in other departments. "Programs like African-American Studies, Asian Studies and Post-Colonial Studies are looking at varying degrees of cutbacks, and these are courses that students have been fighting for since the 1960's".

She feels that human rights issues can better be integrated into the present courses, without sacrificing the diversity and multicultural representation hard-won by the students.

Chio does concede the value of providing practical experience and contact with human rights agencies, but feels that students already volunteering in the field are getting as relevant a human rights education as any institution can offer.

As to whether such a degree will afford students any advantage once they embark upon an active career in the field, Pierre Lebel of the Canadian Centre for Human Rights and Democratic Development seems to think so.

He has not yet heard about the upcoming program at York, but he considers that theoretical knowledge of the issues involved can only be an asset to someone doing that work.

The Director of the Canadian Centre for Victims of Torture, Mulugeta Abai agrees. Not many of the people currently working at the centre come from such a specific academic background, but he says, "a degree in human rights would lend great authenticity to a [job] candidate and the practical training provided by it would be especially useful for us, as well as for that person when working out in the field".

Students at McGill also express enthusiasm about the idea. Jill Connors and Susan Peters of the McGill unit of Amnesty International think this is a promising development. Peters comments that at present few courses within the Arts Faculty at McGill deal directly with human rights issues and there is room for more specific courses to better inform and educate us. Connors suggests that keeping in mind the burgeoning interest in human rights issues worldwide, student interest in such an undertaking would be considerable.

Caroline Manganelli, a final year McGill Sociology student, is headed for law school to specialise in human rights legislation, a program that she says is quite strong at both McGill and York. But she says her studies in Sociology and Ethnic Studies did not give her much direct insight into human rights issues.

Manganelli acknowledges that setting up such a program at McGill might be a financial strain at present. Still, she believes "an interdisciplinary program like this, covering a broad range of subjects yet with a single focus, would be such a good preparation for going on to study human rights law or for putting to practical use!"

THE University IN THE 21st Century

Monday, March 11, Redpath Hall
9am-noon, 2pm-5pm

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PANELISTS:
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Dr. Lorna Marsden
President and Vice-Chancellor, Wilfrid Laurier University
Dr. Michel Gervais
Rector, Université Laval
Mrs. Janyne Hodder
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Screaming false blame about liberal TALK-RADIO PUMPS UP

"You're pathetic. I despise each and every one of you... You've got nothing. Nothing. Absolutely nothing. No brains. No power. No future. No hope. No God. The only thing you believe in is me. What are you if you don't have me? I'm not afraid, see. I come up here every night and I make my case, I make my point... I say what I believe in. I have to, I have no choice, you frighten me! I come up here every night and I tear into you, I abuse you, I insult you...and you just keep calling."

— Eric Bogosian's, *Talk Radio*

Some thought radio would be dead with the computer age, but talk-radio is defying the odds and a growing trend in North America.

And as trends go, it's conservative, loud and led by opinionated hosts. The popularity of right-wing talk-radio comes from its ability to capitalise on conservative anger. With more than 1 000 talk-radio stations in the U.S. alone, it had to be just like Canadians to follow the lead. As if we haven't heard enough about "populist politics" from the Reform party, talk radio is spreading across the country — and coming to a station near you.

Last month, Montrealers got to taste the sound of right-wing talk-radio for themselves with the opening of the new talk-radio station "with attitude," CKGM. Geared to a public that is fed up with the current social and political climate, the station promised in its ads "tough medicine for tough times."

And they're not the only ones. Many recent ads for companies have been trying to cater to the conservative public's dissatisfaction with the status quo. But that's as far as most companies are going.

The Bank of Montréal's recent ad campaign, "Everything is Changing," tries to identify

with the consumer who is frustrated by the unstable feeling sweeping across the country by showing grainy images of concerned couples holding placards with slogans about change written on them.

Ironically, the Bank of Montreal, like other big banks, made record profits in the past couple years, and despite its "Everything is Changing" mantra no real changes are being introduced within the bank to address the concerns of the people depicted in their commercials.

In a similar "talk-is-cheap" fashion, egotistical talk-radio hosts urge their listeners to air their complaints about these "hard times" only to cut them off so they can air their own opinions yet again. It's as if these hosts think listeners can find their source of reason, solace and understanding through their own all-knowing words.

The format of the talk-radio shows aid the host in their soap-box approach, by allowing a host's views to go unquestioned, and as a result, impeding understanding. Instead, their opinions are digested as accepted wisdom.

And more often than not, the opinions expressed by talk-radio hosts are of the right, as liberal talk-radio shows are few and far between. For Lowell Green's new nine to noon show on CKGM, this leaves a massive audience waiting on his words.

It's not easy bein' Green

Lowell Green's show promises "controversial talk on the hottest topics of the day" from a man who claims he "taught Rush Limbaugh everything he knows!"

He is a heavy breathing, angry and obnoxious host who likes to complain about the latest headlines and his competition at CBC radio. Like the U.S. talk-show demagogue he compares himself to, Green is right-wing and offensive.

Also like Limbaugh, Green's radio history is extensive. He's been on the air for over 31 years, and according to CKGM manager Ian Maclean Green has a huge following from his original show The Green Line was the longest running radio show with one host in North America when it left the air. Marketed as "The Man Canada Loves to Hate!" Green loves the sound of his own voice, and somehow cannot help saying the same thing over and over again. He is especially intolerant of those

with a Ph.D. or some other form of higher education, who he dismisses as not talking in a common language.

Green's show, one of the six featured on CKGM's new bill, is the only one that clearly fits the in-your-face conservatism that defines right-wing radio. Commenting on this, Associate Professor of Graduate Communication at McGill William Straw, says that Green's show is a wild card in CKGM's bill.

"Why would people in Montreal want to hear Lowell Green?" he asks.

But according to Maclean, people do want to listen to what Green and his callers have to say.

Populism or scapegoating?

Maclean defends his stations' decision to air Green by saying that it wanted to bring relevant broadcasting to Montreal rather than just hooking up a satellite from the U.S. Because Green has lived half his life in Montreal, Maclean says he can offer the city "a Montreal station."

But Straw sees Green's addition to the Montreal airwaves differently. "In Montreal, it's a period of extremes," he says.

"On both sides we are hearing extremes, nothing in the middle. Talk-radio fans this out. It defines itself as populism, which means they [the hosts] are going after the welfare state. People enter the populist realm because they are dissatisfied and it provides an easy answer."

Straw's observation seems to be supported by the fact that in the U.S., many of talk-radio listeners are also buying into the political hook calling for a return to "simpler" or more conservative times.

While Republican candidate and millionaire Steve Forbes did not win as many votes as he'd hoped in last month's party leadership race, he did acquire an initial surge of popularity with his "flat tax" proposal and supposed populist appeal.

Perhaps noticing the idea's popularity south of the border, Preston Manning is now following in Forbes' footsteps with talk of Canada's own flat tax.

Political platforms such as these can be seen as connected

to the false idealization of what is seen to be a more conservative past on the part of talk-radio hosts. In so doing, these hosts often scapegoat anyone "benefiting from the welfare

"Reactionary radio has a poisoning effect on the body. It is profoundly deceptive, hypocritical. It encourages people to see themselves, which is profound — Barrie Zwick

state."

Commenting on the listener response to talk-radio hosts, Professor Neil Nevitte of the Political Science department at the University of Toronto, notes that people like to find something to blame other than themselves.

"Anger seems to rise out of uncertainty and despair in the political and social climate from people who cannot live the dreams that they once had". The message presented by these hosts, he says, is a "lightening rod" of resonating themes that a public can identify with, and for people with little control over their lives, they find a way to recuperate in that.

The Waning "Common Sense Revolution"

The sentiments of frustration described by Nevitte, which can lead people to the outlet of angry talk-radio, usually surfaces during times of social change not unlike the ones currently being experienced.

In Ontario, Conservative leader Mike Harris became premier with his promise of a "Common Sense Revolution", one that would clean up the mess that NDP leader Bob Rae perpetuated. The public seemed to find some hope in this plan, until the sight of axes cast them back in fear.

In France, as well, President Jacques Chirac was voted in last May with the public's confidence that he would mend their problems with conservative realism. The talk of cutting taxes and job growth sounded great, but when the reality of the situation actually came home, only months after Chirac was elected,

ism and "hard times"

THE VOLUME

he lost favour with the people who took to the streets in defiance. The right seems to say what people want to hear, that all the problems can be solved with a little common sense. But

talk-radio as "somewhere for people to go to express themselves," adding that "it provides an outlet for people". But with hosts like Limbaugh, Green, and even Howard Stern (who is

more an extremist or shock-radio host) a caller will undergo heavy screening before they can actually hit the airwaves. But Maclean says this should be the "responsibility of any broadcaster."

"People who say things like men should beat their wives, should not be given a platform."

Yet, it seems

that the screening process of talk-radio is used for other reasons as well. The caller who may disagree and support their argument with logic puts the right in a bind.

So who's listening, anyway?

Because of the content which ends up on the talk-radio shows, Straw and Nevitte are not the only ones who find harm in the messages coming from right-wing radio. Even U.S. President Bill Clinton has commented on the effects it may have.

After the Oklahoma City bombing last year, Clinton said



that right wing-extremists in the media should be held partly responsible for the fatal attack. Without specifying any particular media members of the right, he said they were the "purveyors of hatred and division [and] the promoters of paranoia." It was not necessary for Clinton to

name names; most knew he was implicating Limbaugh. In fact, Limbaugh responded with an article in *Newsweek* magazine, where he defended himself, and said that the President should "blame the bombers — only."

More important than Limbaugh's line of defense, however, was the fact that Limbaugh was able to find yet another forum to rant to a public that seems to listen to him. For while Limbaugh can be offensive and insulting on both his radio and television programs, he seems to appeal to a certain listener who finds his rhetoric convincing.

For this reason, he commands an audience of twenty-one million, sells books, and has made a reported \$25 million in the last two years, providing him with an income that should be reason enough to question his credibility as a populist leader.

Of Limbaugh's following, however, most are typically "white male, suburbanite, conservative, with a better-than-average job, but not really a great job. Frustrated with the system, with the way the world of Washington works. Frustrated by cultural change. Maybe threatened by women," according to Times-Mirror pollster Andrew Kohut writing in the May issue of *Mother Jones* magazine.

These devout listeners have been termed "dittoheads" as they frightfully take everything Limbaugh says for the gospel truth, and often use his words to represent their own, without questioning their validity. As one listener said, "we like what he says because we already think these things. He's just incredible at saying it."

The possibilities with this sort of influence has made Limbaugh a political marketing tool, and caused such a stir with the Democrats, that in 1992 the Senate tried to pass a "hush Rush" bill that would have put a cap on some of his statements about the agenda of the Democratic party.

Airwaves feed the flames

Clinton's labeling of the right-wing radio-host as a "purveyor of hatred" indicates one of the problems with the conservative and subjective format of talk-radio as we know it. Instead of extinguishing a growing anger from listeners, hosts like Limbaugh and Green seem to perpetuate it with constant criti-

cism of social programmes, and the idea that we are all victims of liberalism. They offer very few solutions or democratic discussion by constantly thinking in the negative, and thus leave listeners with feelings of anger, victimization, and lingering sentiments that the political process has done them wrong.

Limbaugh for instance, said in the December/January issue of *George* magazine that if he were President he "would reduce taxes [and] end welfare as we know it — one of the most compassionate things this country could do".

The alternative to right radio, however, does not generate huge audiences. There are only a handful of popular liberal shows, as they do not have the entertainment factor that comes from the right. Hosts like Limbaugh keep their audience listening by creating what has come to be known as "insult radio."

While Limbaugh objects to being called a "right-wing extremist", he calls feminists "feminazis" and in his book *Ought to Be*, he writes "I don't give a hoot that [Columbus] gave some Indians a disease that they didn't have immunity against."

Limbaugh's racism is only matched by his sexism which is also reflected in many of his statements. And worse, Limbaugh does not just present these attitudes, he promotes them, a fact which is worrisome if his listeners are in fact "dittoheads".

Mediawatch, a Vancouver based non-profit feminist organization which monitors the media's portrayal of women, suggests that "if a person listening does not have access to other opinions, or does not see the opposition around them, stereotypes about feminists and other groups can be perpetuated."

Even Mary Matalin, former President George Bush's political director and supporter of

Rush, ironically admits that "what he's saying is sinking in out there". Of course, Matalin was referring to Limbaugh's support of the Republicans. But if his listeners are following what he says on conventional political issues, will they not be liable to think along the same lines on other issues he criticizes, like the homeless, minorities and women?

Barrie Zwicker, a Canadian media critic, warns that effective communication requires only two things: persuasiveness and repetition. Truth is not a factor. Which means the message coming over the airwaves can be filled with lies, and unfortunately there are few 'checks' to differentiate between what is true and what is not.

Figures like Limbaugh and Green may consider themselves checks on the government, yet they too need someone looking over their shoulder. The print media does this partially, along with the media watchdog organization Fairness and Accuracy in Reporting. This organization often refutes false statistics that talk-radio hosts such as Limbaugh or Green may quote, or contradictions in their dialogue.

This organization provides an important but *minimum* check, considering a statistic cited by the Times Mirror Center for the People and the Press. The center's survey reported that 44 per cent of Americans claim that talk-radio is their chief source of political information. The hosts of Right Radio are influential forces.

By exploiting the weaknesses and emotions of an already unstable country, the 'right' in radio is also gathering followers who are eager to attack the scapegoats they create.

Talk-radio definitely makes its mark, with a loud and angry whine. On the off chance, it may even provoke some form of change, but considering that the medium is the message, listener beware.



an overweening poi-
ody politic. It is pro-
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people to be their worst
undly anti-human."
er, media critic

when it's time to produce results, or stand by promises and proposed solutions, it's not as easy as it once seemed, and quite possibly one reason why we will never see Rush Limbaugh ever running for office.

Boy in a Bubble

But talk-radio hosts like Limbaugh don't intend to run for office because that would mean he'd actually have to live up to what he preaches, and give up the control to hang up the phone on a public that may disagree with him.

Hosts of right-wing radio, like Limbaugh, also have a social problem. They operate out of a bubble in which they reign. Put them in a situation where they must interact, and you have a catastrophe. As the magazine *Mother Jones* details, Limbaugh often refuses interviews. Furthermore, it was noticed at a Republican orientation, where he was to be honored, that the big Rush was sitting by himself silently in an otherwise social and lively crowd. It was not until he resumed a position behind the mike that he took his usual image of confidence. This seems to illustrate the issue of protected power.

The web page for "The One and Only Mr. [Lowell] Green" reads "Lowell does *not* take calls off-air." If this isn't a situation of convenience, I'm not sure what is. It makes one wonder if the talk-radio host is only as good as their big mouth and little finger that rests on a switch to cut off the opposition.

Right-wing talk radio is hardly the place for discussion, though Maclean at CKGM sees

UVic hunger strikers condemn federal budget Martin's plans not for all

by m-j milloy

Finance Minister Paul Martin's belief that his new federal budget is an appropriate blend of deficit cutting and social compassion has been rejected by eight aboriginal students at the University of Victoria.

"First Nations students cannot accept that Paul Martin's budget will decrease the number of aboriginal students who will attend universities and colleges next fall," said Penny Katzel, one of the striking students.

In announcing his budget in the House of Commons yesterday, Martin stressed that "the need to be frugal [must not] become an excuse to stop being fair" since "the most vulnerable voices are often the least strong."

The eight aboriginal students who had been on a 20-day hunger strike until yesterday are raising their voices in response to funding freezes to aboriginal education announced in Martin's budget yesterday.

"The bottom line from this budget is what we expected: a freeze in overall funding for

aboriginal programmes including money for post-secondary education," according to Katzel.

"Along with the rise in tuition from the freeze in overall funding for universities, the freeze in aboriginal funding will mean less aboriginal students who can go to university next fall," said Katzel.

In British Columbia, the Canadian Federation of Students (CFS) estimates that expected tuition increases, along with the freeze in aboriginal funding, will mean that 280 aboriginal students will not be able to afford university education next year. Already, federal funds do not cover the entire cost of education, and in some cases aboriginal students must pay almost half of their tuition costs on their own.

Free education is guaranteed to aboriginal students in treaties and in Canada's Constitution. It is one of the "fiduciary obligations" — along with exemption from taxation and hunting regulations — of the federal government to First Nations.

"First Nations' people should not accept this. They should demand that the federal government fund at least the same level as last year, so that high school students can look forward to a place in university," said Katzel.

Katzel adds that the funding freeze will also have a profound effect on social conditions in First Nations communities across the country.

"It will mean less houses, worse health conditions and deteriorating education," she said.

Although the hunger strikers have ended their fast, Katzel has promised that they will continue to pressure the government to respect its treaty promises to First Nations.

"People may ask us why we have ended our fast today, when the worse news has just arrived," she said.

"We need to be healthy to continue the fight. We need to build unity with other First Nations people across the country to oppose the budget cuts."

Along with the Aboriginal caucus of the CFS and the sup-

port of the Assembly of First Nations, Katzel is beginning to plan a national strategy against the funding freeze.

The plight of aboriginal students is but one example of a budget that promises to restore the confidence of Canadians, but fails to deliver much hope for the future of Canada's students.

"The government is acting to provide a secure stable and growing system of federal support for post-secondary education," said Martin.

To Guy Caron, president of the CFS, Martin's promises are undercut by his plans to restructure and reduce the amount of money Ottawa gives to the provinces to fund education and health programmes. Martin plans to amalgamate all social transfer payments into one-lump sum. Under the plan, provinces will get less money with less restrictions on how they can spend it.

"What Canada needs is a funding mechanism that earmarks funds for social programmes such as health, social

assistance and post-secondary education.... This budget does not qualify," said Caron.

Instead of cutting programme spending to lower the government's deficit, Caron wants the government to restructure how it collects revenue.

"If the government was taking a responsible attitude towards public finances it would conduct a full review of its tax system.... Through a progressive tax system there are ways of raising the government's revenue."

Caron believes it is unacceptable that the amount of money written off by corporations for "winning and dining" is less than the amount of money the government has pledged for student loan programmes.

Caron's criticisms, like the aboriginal students in Victoria, represent a rejection of not only the words but the vision of Martin's 1996 budget. However, it remains to be seen whether this rejection will crystallise into action in the days ahead.

Food Not Bombs thriving despite San Francisco arrests

By chris scott

When 38 year-old Keith McHenry celebrated his 100th arrest in San Francisco last week-end, nobody was particularly surprised.

Certainly not the jailers, who have been seeing him an average of once a week since late 1988. Not the city's homeless, who have been joining him for regular meals and workshops on community self-help.

Indeed, for Keith himself, who has faced off with everything from nightsticks to tear-gas and been hospitalised four times from police-inflicted injuries, the event must have seemed a trifle anti-climactic.

The picture of first-world nations sending out riot squads to attack soup kitchens may be unimaginable to some. But it is déjà vu in San Francisco, where authorities have been waging an eight year war against the anti-poverty collective Food Not Bombs, of which Keith is a founding member.

From the time Food Not Bombs started out in Boston in 1980, its goal has been to salvage some of the 46 billion pounds of healthy food thrown away in the US every year and to re-distribute it to that country's poor. Volunteers collect 'leftovers' from

sympathetic markets or health-food stores and serve meals in public places — both to satisfy an immediate need, and to give urban poverty the visibility it generally lacks.

The group's name conveys its protest of what it considers a skewed value system by which billions of dollars are spent on arms while national debts (largely arms-incurred) are used to justify the social cutbacks that are forcing people onto the street.

Food Not Bombs has grown explosively, establishing chapters across the US, Canada (including Montréal) and Europe, and, most recently, one in Melbourne, Australia.

While there have been sporadic arrests elsewhere, most of the direct confrontation has occurred in San Francisco, where a by-law forbids serving food without a permit. Police have used this by-law to confiscate thousands of meals and imprison around 500 people, often — as videos testify — with unexplainable violence.

Events reached a climax last June, when members from several countries converged in San Francisco for an International Gathering, planned to coincide

with the 50th Anniversary Conference of the United Nations taking place there.

Activists met to denounce the violations of human rights in the very city where the organisation meant to safeguard those rights was born. Several UN documents establish food, shelter and health care as inalienable privileges, according to Ottawa resident Sarah Walker, who participated and was arrested at the

involved "heads bashed on the sidewalk, (people) thrown down on their back or their front," and similar police violence, Walker says.

Nevertheless, adds Walker, servers were able to resort to stratagems to make sure the people who needed it did get some food.

San Francisco police commander Dennis Martel has defended his department's behav-

embrace this charge, arguing that community, rather than government, control over food resources will lead to a more efficient and a juster society.

"We're doing what the government promised to do. We're doing their job better than they can do it, for less money. So why do we have a government?" Walker queries, summarising the views of the collective's anarchist contingent.

Back in Montréal, chapter member Michael Caplan foresees an increasingly prominent role for his group in the early spring. He mentions that the weekly fall servings (often in Berri Park) attracted an average of around 50 people.

And while actual servers have not yet been harassed, he knows many stories of homeless men or women getting roughed around by the police.

One of Caplan's aspirations is to take part in another International Gathering in Atlanta, Georgia, where preparations for the 1996 Olympics have already triggered a crack-down on the city's homeless population.

And if both police and Food Not Bombs activists are true to form, this promises to be an exciting event.



PHOTO BY GREG GAAR

Gathering.

Arrests were a regular occurrence at the twice daily servings held at UN Plaza, and

ior, asserting that Food-Not-Bombers are trying to make an "anarchist statement."

But many group members

Revised Ruddigore graces Moyse Hall

HEAVENS TO MURGATROYDE

by derekfung

For the last three years, I have been a Savoy Society faithful, dutifully attending their productions each year. This year was no exception and I ran down to Moyse Hall to watch a whole new group of thespians frolic on stage.

This year's musical is *Ruddigore*, a little known operetta by Gilbert and Sullivan. Originally set in England, the McGill production was relocated to the Halifax waterfront of late 1880s. It tells the story of a baronet whose family is cursed, as the heir has to commit a terrible crime once a day or else die a horrible death.

In order to escape this curse, Sir Ruthven Murgatroyde has hidden in Halifax and changed his name to Robin Oakapple. But this isn't all the musical has to offer, there is more: a steamy love triangle, betrayal, a long lost brother, Newfoundland sailor, illegal turbot fishing, Prozac and, surprisingly, no gout (a Gilbert and Sullivan obsession).

Much like past Savoy Society productions, the musical has been modified to give it a Cana-

dian feel. It is part of the Gilbert and Sullivan tradition to satirize the British government. The Savoy Society here at McGill tries to continue this tradition, but instead take a comical look at Canadian policies.

not overtly political, the musical has strong federalist leanings reflected in its use of the Canadian flag as an infallible symbol.

The director, Jeff Pufahl and the musical director, James Higgins, were mostly responsi-

Instead of cluttering the stage with too many subplots, Pufahl has a well integrated use of the chorus. But the director does not deserve all the credit; the charm of the production is also due to the choreography and the costumes.

Bettine Roynon does wonders with the costumes in comparison to past productions, and they really stand out in the painting gallery scene. Dance numbers like the *Les Misérables*-esque triangle of people, engineered by Jayne Patterson, are reminiscent of Broadway and make you forget about the dinky little stage.

So many of the people in this production deserve some special mention like the intoxicating (and intoxicated) Ellen McKinney and strong lunged Penni Clarke who portrayed Rose Maybud.

One actor who really stands out is Kwasi Songui who plays Despard Murgatroyde. He is just plain incredible to watch, with his expressive face, one can't help but grin as he fiddle-dees across the stage.

Pufahl uses Songui's boom-

ing voice to caricature Martin Luther King Jr. While the scene made the audience, myself included, laugh, I still feel uncomfortable with it because I don't know why I found the civil rights' movement funny.

But my biggest complaint was the orchestra, which had only been together for two weeks before opening night. At times, the music was too overpowering, drowning out the voices on stage. A few cracked notes that spiced the interludes and the various solos also need some ironing out, yet strangely they added to the campy, comical nature of the show.

Ultimately, the production is a little rough around the edges, but the talent on stage soon makes you forget about the tiny mistakes. All I have to say is be ready to laugh until you cry when you head down to see this campy, happy-go-lucky production.

Ruddigore will be playing this weekend and next in Moyse Hall, Arts Building. Ticket prices vary per night. To make reservations, call the Savoy Society office (398-6826).

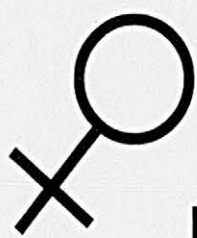


Ruddigore is no exception, incorporating the issue of illegal turbot fishing off Atlantic Canada. It plays on nationalistic rhetoric to humorously "bash" the Spanish fleet in the song "I shipp'd, d'ye see, in a mighty fishing boat." Though

ble for the relocation of *Ruddigore* and its reincarnated song lyrics.

Pufahl, a veteran of the theatre, does a good job of directing, the production moves smoothly through scenes and has a cheesy character, but doesn't over do it.

A one



Kim Renders in *Motherhood, Madness, and The Shape of the Universe*

show that speaks to us all

by etaino'kane

One thing which we all have in common is family. Memories we form while growing up and the relationships we form within our families help to shape our view of the world. We can all relate to our families as playing an essential role in each of our lives. Often, our family's influence is blended almost imperceptibly into day to day life, at other times the family is seen as a life-altering force. Whatever our background, the influence of our families is fundamental, and our reflections upon our individual experiences can unite us in a universal and often entertaining way.

On March 8, 9 and 10, writer and performer, Kim Renders will be giving her own personal reflections on the family in "*Motherhood, Madness and the Shape of the Universe*." Renders' piece was first run in Toronto in 1994, and received rave reviews.

A well established actor and director, and one of the founding members of Nightwood

Theatre in Toronto, Renders has also successfully brought her own writing to the stage. Her piece will be performed in Montréal in conjunction with "Quick Hits," a feminist cabaret including several talented women artists. This event has been organized by Hit and Run Productions in honour of International Women's Day.

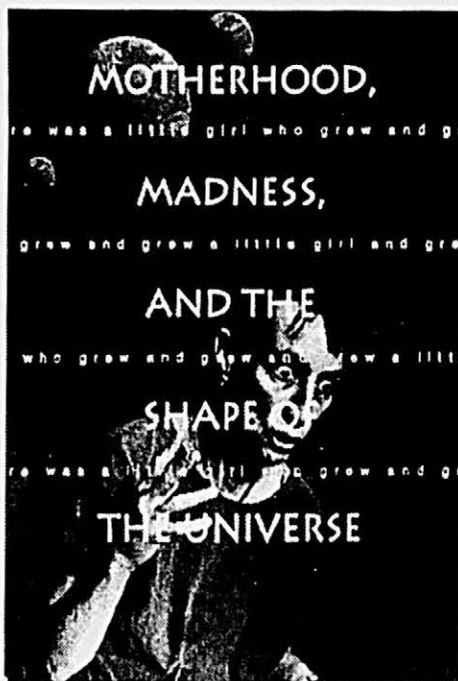
Renders' performance combines two parallel narratives within a personal monologue. She leads the audience through two converging stories which resolve themselves in unpredictable ways. The first voice tells the fairytale-like story of Yo-Ke, a young girl in northern Europe, while the other voice gives the anecdotal, often intimate account of Renders' own life as a mother. She acts both as storyteller and artist, weaving the two roles together, relating to her audience in a way which is at once autobiographical and conveys universal appeal.

It is through this personal perspective that Renders wittily

articulates the themes which she feels are relevant to all of our lives. "It is a specifically female piece," Renders explains, "but I didn't write it specifically for women." Renders stresses that her play is not intended for mothers only. In fact, the piece is intended to speak about life to men and women alike. The play is a "celebration of parenthood from a woman's perspective" within a broader perspective which appeals to the "cycle of life" which all of us share.

Like the title suggests the play is not limited to the anecdotal and the personal. Instead, it uses her personal story of being a mother of two children to communicate her thoughts about life itself. Like a fairytale, it is the small, often entertaining details which lead to the moral of the story. It is through the personal that the universal is made relevant to all of us.

Renders' performance ex-



plores the many joys and worries of motherhood, issues of love and marriage, childbirth, gender roles in child rearing and even her relationship with her own mother. The audience may find themselves relating to her stories, reminded of their own families and how they relate to

them. They may recognize similar moments and feelings which have occurred in their own lives, or they may simply be able to relate to the emotions she expresses, as those which we all can feel.

Renders wishes to provide her audience with an "entertaining, positive, happy evening of entertainment." The performance uses her personal story in an attempt to reveal the ways in which we are all connected.

"Motherhood, Madness and the Shape of the Universe" and *Quick Hits* will be running this weekend, March 8 at 8p.m. at The Geordie Space, 4001 Berri (Metro Sherbrooke). A donation for both performances is suggested at \$12. Render's play will be shown again on March 9 at 8p.m. (suggested donation \$10) and on March 10 at 2p.m. ('pay what you can' performance). For tickets or more information, call Hit and Run Productions: 393-8939

Chanting down Babylon

by josh eide

"The youth of Eglington... won't put down their Remington..." rang out sweet and clear as Michael Rose, backed by Toronto's United Groove band, captivated the audience with a song he originally wrote for Black Uhuru. In it he speaks of impoverished ghettos around the world, including Eglington, a West Indian neighbourhood in Toronto. As in a lot of his songs, Rose describes the oppression of people, especially the youth, by the system we live in, and the rampant violence fostered by it.

While growing up in Waterhouse, a violent slum in Kingston, Jamaica, Michael Rose began his career as a solo reggae singer in the early 1970s. Later that decade, he met Derrick "Duckie" Simpson who at that time headed a band called Black Uhuru ('Uhuru' is a Swahili word meaning freedom). When Duckie heard Rose sing he immediately offered him a spot in the group. With the addition of singer Sandra "Puma" Jones and legendary rhythm section Sly Dunbar and Robbie Shakespeare, Black Uhuru became a world-renowned band, preaching Rastafarian beliefs, as well as giving voice to oppressed peoples everywhere.

From verses like "Sufferation gets harder, can't afford water" ("Right Stuff") to "Everybody wants the same thing don't they? Everybody wants a happy end..." ("Solidarity") to "I've walked the street and seen children downtown... begging everyone they see and it hurts me... it can't be right for what this world do for the youth" ("Sinsemilla"), Black Uhuru was constantly exposing the ills of society —

chanting Babylon down.

Though Rose left the band in the mid 1980s, and Puma died of cancer shortly after, Black Uhuru's brief but illustrious career opened the world to a whole new realm of reggae and dub music. Michael Rose's lyrics from this period, such as, "Happiness is when you live with a free mind," and "We don't need to fight each other; what we need, what we need... Solidarity," are words to live by — regardless of race, religion, or any other boundaries that we perpetually use to divide ourselves.

What makes Rose's lyrics so powerful is the fact that they reflect reality. "Kids with them back 'gainst the wall an shot down by police," is a part of the world Rose describes. Yet, this bleak picture is tempered by optimism — Rose remains confident that a time will come in which greed and oppression are transcended and, in his words, "the whole world Dreadlocks."

In his newest solo album, *Be yourself*, Rose's main message, directed in particular towards youth, is self-confidence: "One has to have self-confidence... and open up your eyes as youth right now if you want to prosper in the earth." A notable track on the album is "Agony," a short but powerful song celebrating freedom in Africa after the dismantling of apartheid.

Throughout the album in his melodic voice, Rose uses powerful lyrics to point out the misguided principles upon which our society is based. One example is from "The Juice," in which Rose expresses his anger towards Babylon: "You trying to

keep me down so long / You can't hold me — that's wrong / You tame a cow and a donkey, you don't change mankind... Outrageous brutality, it's too strong." Ultimately, he predicts that things will change when people realise who they are: "Take heed, 'cause I tell you people will get to know themselves."

When asked about themes omnipresent in his lyrics — such as the poisoning of young minds by the system and the need to change the state of the society in which we live — he replied, "Non-violence revolution, that's what I talk about still, ya know? To clean up the youth, them minds." He believes the youth of today "have plenty energy," encouraging youth to "save it for the good fight." In his message to youth, Rose urges, "Read plenty books, and don't get involved in violence. 'Cause if you check it, you only hurt one another."

Dressed in the green and gold of Africa, a pair of gold rimmed sunglasses, and his signature crown of dreadlocks, Rose stepped on-stage at Club Soda like a prince. His intoxicating voice immediately filled the venue, taking on a smooth, incense-like quality which commanded the undivided attention of all the reggae disciples in the house. Combining material from his solo albums and Black Uhuru classics like "Shine Eye Gal," "Guess Who's Coming To Dinner" and "Happiness," Rose's voice was at once haunting and uplifting. The only thing missing was Sly and Robbie's spacey dub riffs and another half-hour of performance.

A memorable moment occurred during "I Love King Sellassie," a Black Uhuru song that he remade for *Be Yourself*. In a sea of darkness, one spotlight gave Rose a truly singular presence as his voice echoed throughout the club. Unbelievable.

Michael Rose may be returning to Montréal in June or July. *Be Yourself* is on Heartbeat records, distributed in Canada by Denon.



1. Plans to privatise the rainforest

Peruvian rainforests are in danger of being parceled off and sold with little regard for the forests' indigenous inhabitants.

Under a plan by the Peruvian National Institute of Natural Resources (Irena), 60 per cent of the country's rainforests will be converted to private property and the other 40 per cent will form Peruvian Ecological Protection Zones (ZPE).

This plan has many activists worried. "Currently, private property does not exist, but people that use the land for their houses and agricultural production do exist. It could happen that a company requests a concession of these lands and later it charges the indigenous communities for its use. The proposal does not make any restrictions," said Gustavo Suarez, executive director of the Foundation for the Conservation of Nature.

Suarez also pointed out that the ZPEs are themselves far from protected. "They [ZPEs] are destined to avoid becoming private property and to be open to use through concessions. This is the only legal distinction. They will not be untouchable."

Source: *El Comercio, Econet*

2. Logging protested by indigenous groups in Suriname

The indigenous people of Suriname are opposing a logging contract between the Surinamese government and Berjaya, a

Malaysian company, for a 1 million hectare concession in the eastern part of the country.

Berjaya has stated that it would prefer to be given another concession if the forest communities in eastern Suriname are opposed to the logging to avoid any disputes.

Yet last year in the Solomon Islands, this same company was caught bribing government officials and was embroiled in a land dispute with indigenous communities there.

MUSA, an Indonesian logging company, has also been operating in

Suriname for a number of years. It too has been involved in land disputes for logging outside its legal holdings without paying compensation.

Indigenous organisations are demanding that their land claims and territorial rights be settled legally before any more concessions are granted to foreign lumber companies, that they be involved in future decision-making and that the government's role in regulating the timber industry be strengthened.

Source: *World Rainforest Movement, Forest Peoples Programme*

3. In the bedrooms of Tasmania

The State premier of Tasmania is keeping a close eye on what's happening in the bedrooms of his state. He recently announced that the maximum penalty for private homosexual acts between consenting males will be increased from 21 to 25 years in prison.

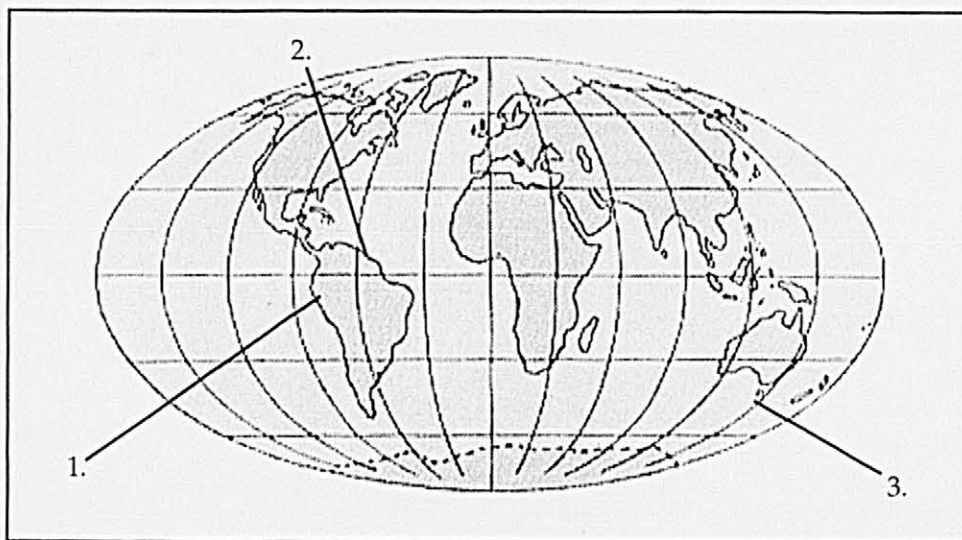
This comes as the latest indication of the strict attitude that the state has taken with regards to homosexuality. In 1994, when Australia passed the Human Rights (Sexual Conduct) Act which protects the sexual privacy of adults, the state of Tasmania refused to acknowledge it. "It doesn't make our law invalid and it doesn't affect the way it has applied for decades," declared the Tasmanian Attorney General.

A recent appeal against the Tasmania Criminal Code was recently passed through the Australian Human Rights Committee, which found that the sections on sodomy are in direct breach of the International Covenant on Civil and Political Rights.

Amnesty International believes that Tasmanian authorities have to "fulfill [their] obligation under international law to uphold human rights by accepting the decision of the Human Rights Committee."

Source: *Amnesty International, misc.activism.progressive*

WORLD WATCH



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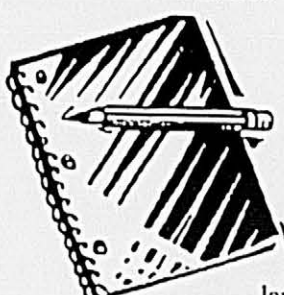
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